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# K O R E A

## THE EX-HERMIT



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COMMITTEE ON CONSERVATION AND ADVANCE  
740 RUSH STREET, CHICAGO, ILLINOIS

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## MOUNTAINS AND WALL, KOREA

Fifty years ago Korea was proud to be known as the "Hermit Kingdom." Her mountains and her great walls almost completely isolated the remainder of Asia.

As late as 1866 the cry of "Korea for the Koreans" led to an iron rule government and the persecution of early Christian converts.

It was not until 1882 when Korea made a treaty with the United States, and later with various European powers, that her doors were opened to western influence. Even then the vast majority of her people moved along in the centuries-old rut. But the close of the World War saw the rise of a new Korea—as it saw transition everywhere in the Orient.

## ALONG A KOREAN STREET

To all outward appearances the narrow, dingy streets and their occupants have changed little from a century ago. But in fact, the ideas and conditions that prevail in Korea to-day are far different from those of even five years ago.

In government, in business, in school and in church a new spirit is manifesting itself. It is the fundamental longing of mankind for freedom, self-expression and self-development.

## JAPANESE FLAGS AT RAILROAD STATION

The Japanese flag—seen everywhere—means that the government of Korea has been taken over by Japan. This is a source of irritation to many liberty-loving Koreans.

The Independence Movement among the Koreans of recent date resulted in the imprisonment of thousands of leading men and women. Many Christian pastors and laymen, suspected of efforts to shake off Japanese overlordship, served long prison terms.

This protest against outside aggression takes the form of petitions for redress, requests for local government participation, and occasionally more violent forms of demonstration. All are part of the modern evolution of the nation.

## BANK AND TROLLEY CAR, SEOUL

In the business world, the new spirit finds expression in banks and business corporations occupying fine modern buildings; in labor unions and guilds; in young men's organizations in every village and hamlet; in trolley cars and steam engines that replace donkeys and horses; in factories and in a large export and import trade.

The "ex-hermit" in a single year exported \$77,000,000 worth of merchandise and imported manufactured material of still greater value.

*over \$125,000,000*

## CHILDREN IN KINDERGARTEN

Practically every school, public, private and missionary, is overcrowded. Modern Korea desires education. The Koreans now believe that their future rests on an educated people; education is the first step toward ultimate national independence.

Once the missionaries had to plead with parents to send their children to school. Now they must turn many thousands away.

Likewise there is developing an increased efficiency, an expanding curriculum and a better trained teaching staff in both government and mission schools.

## A CHURCH AND A CROWD

The new movement also is expressed in the turning of many thousands of people toward Christianity. Present church buildings are far too small for the great congregations that crowd them. Homes, stores and schools are housing new and large groups of Christian converts. Sacrificial giving for others is most notable in the new Christian movement.

There is also an effort to put new life into the old religions of Korea, an eagerness to hear almost any kind of message, and nation-wide tendency to question and criticize every teaching.

A bird's-eye view of this nation and its political, business, education and religious thought will show this transition.



SLIDE NO. 7

NEGATIVE NO. 27578

## MAP OF KOREA AND SURROUNDING COUNTRIES

Korea is a peninsula suspended from the southeastern corner of Northern Asia—just as Florida is suspended from the southeastern corner of the United States. It is washed by the Sea of Japan, the Yellow Sea and the Korean Strait. It is hemmed in by the Japan archipelago and the vast reaches of China and Manchuria.

Korea has an area of 84,000 square miles—about twice the size of the State of Ohio.

SLIDE NO. 8

NEGATIVE NO. 50552

## CROWD OF KOREANS *19,000,000 +*

The population of Korea is 17,500,000—three times the population of Ohio. During recent years there has been a large immigration from Japan, and there are about 20,000 Chinese in Korea.

There are less than a dozen cities of 20,000 or more people. The vast majority of Koreans live in towns, villages and hamlets ranging from a few families to 5,000 or 10,000 people. The Koreans are largely agriculturists.

## A SMILING KOREAN

The Korean is strong and sturdy, has a good physique and a keen intelligence. He is perhaps the cleanest native of the Orient. His disposition is mild—sometimes almost to the point of servility. Mission workers believe that Christian efforts among Koreans meet with more ready and generous response than among almost any other people in the Far East. The Korean's clothes are immaculately white, and he is the "best dresser" in the East. *well-dressed*

History bears witness to the remarkable inventive genius of the Korean, a genius that gives promise of great value to modern civilization.

## WORD SLIDE: KOREAN INVENTIONS

Notable Korean inventions include:

- Alphabet of 25 characters
- Movable type (before Gutenberg)
- Ironclad war vessels (16th Century)
- Mortar and bombs (16th Century)
- Suspension bridge (A. D. 1592)

## A STREET OF HOMES

The average Korean home is far more comfortable, clean and sanitary than we find in most Oriental countries.

The brown, thatched house is a solid structure with foundation stones, posts and beams, bamboo lathing and a native plastering used inside and outside. Flat stones are used for flooring, the heating flues run under the stones, and the whole is covered with a thin layer of plaster that will not crack. One sits cross-legged on the floor warmed by the heated vapors from the fire.

## MEN READING LETTER

The percentage of Koreans able to read and write is higher than among any other Asiatic people except the Japanese. A greater proportion of Koreans than of Chinese can read and write the Chinese characters. For centuries Buddhist monastic schools have taught the intellectual idealism of the ancient Chinese classics.

Illiteracy and extreme poverty are not as acute in Korea as they are in India and in China. The arable lands of Korea annually give her people a surplus crop.

## VILLAGE AND FARMS

About <sup>10,000,000</sup> ~~8,000,000~~ acres of Korea are under cultivation, giving employment to most of the people. Each village and hamlet is surrounded by its rice paddies and cultivated farm patches. The chief crops are rice, wheat, barley, millet, beans, tobacco, cotton and some very fine varieties of fruits. It is estimated that the rice crops annually amount to from ~~65,000,000~~ <sup>70,000,000</sup> to ~~70,000,000~~ <sup>80,000,000</sup> bushels.

*The total value of farm products is estimated at \$60,000,000*

*(about 1/10 of the land, the rest being mts)*

*This piece about 4 acres per farming family*



## MOUNTAIN SCENERY

The mountains of Korea are rich in copper, iron and coal. There are four extensive foreign-owned gold mines in operation and others in the course of development. Poor communication and transportation in the mountains have greatly impeded the development of the country's enormous natural resources. Each year sees new progress through the opening of new mines.

## BRIDGE AND TRAINS, SEOUL

To-day Korea has about 1,200 miles of railways connecting with the Siberian and Chinese systems. They carry about 10,000,000 passengers yearly. One can make a trip from Seoul to London in sixteen days and purchase through tickets in Korea.

The city of Seoul has an electric street railway system; while all the larger centers are connected by telephone and telegraph lines. Most of the larger cities are also connected by improved roadways.

## DEVIL POSTS

Devil posts and other types of ancient gods of Korea outnumber<sup>ed</sup> the people by almost five to one. At heart, the Korean is a polytheist and an animist. He believes that the trees, sky, thunder, mountains, animals, diseases, all are gods that must be appeased in various ways. Every house has its numerous fetishes representing the various deities. Every object, every place is infested by some god; more often evil than good.

Such a faith makes him a creature of fear, and the soothsayer and the sorceress seize their opportunity.

*Decadence of animism  
education & materialistic propaganda  
medical work  
duty*

## BUDDHIST MONUMENTS

A decadent form of Buddhism still exists in Korea but it has little hold upon the masses. Once powerful politically, socially and religiously, it built great monuments, temples and statues. But the power of the priesthood was broken 500 years ago. They were shut out of the walled cities "because they were too corrupt!" Koreans to-day have a saying that "Buddhism, to be found, must be sought."

The teachings of Confucius, rather than those of Buddha, have had the greater influence upon Korean life and thought until recently. The life and teachings of Jesus are now capturing the imagination and heart of the people.

## KOREAN FUNERAL

Elaborate funeral rites with emphasis on ancestor worship show the influence of Confucianism. These rites are very impressive and costly. Hired men carry the corpse to the ancestral mountain where it is entombed in a grave often lined with cement. Pilgrimages are made to the tomb at regular intervals for the worship of the deceased ancestor. The Koreans have a saying that "a man will sacrifice an ox for the dead but not even a chicken for the living."

Confucianism introduced law and order among the primitive Korean people and taught them filial piety, loyalty, submission to elders and helpfulness and sincerity to friends.

## MAP—COMITY IN KOREA

The six large Protestant denominations carrying on missionary work in Korea have divided the territory between them to prevent overlapping and duplication of effort. The territory assigned to the Methodist Episcopal Church is shown in blue on this map. It includes the important centers of Seoul (Sōl), Pyengyang (P'ingyang), Yengbyen (Youngbĕn), Haiju (Hădjū), Chēmŭlpō, Wōnjū, and Kōngjū.

More than 3,000,000 people live in the territory cared for by Methodism. Kōngjū is a missionary center for a million souls; in and around Wōnjū, a mountain town, are 400,000 people; the city of Seoul (Sōl) has a population of 302,000, one-fourth of whom are Japanese.

## REV. H. G. APPENZELLER

Rev. Henry G. Appenzeller who arrived in April, 1885, was the first missionary sent to Korea by the Board of Foreign Missions of the Methodist Episcopal Church. He gave almost 20 years of service in this new land. His death occurred when trying to rescue a young Korean girl from a sinking steamship.

Ninety-five missionaries of our Church to-day carry on the work he inaugurated; his four children, after receiving their education in America, returned as missionaries to Korea.

A month after Henry Appenzeller reached Korea, Dr Scranton, a Medical Missionary, arrived in Seoul (Sōl). From that day to this, healing, teaching and preaching have characterized the work of our Church in Korea.



NEGATIVE NO. 10717

SLIDE NO. 21

## WOMEN WASHING AT STREAM

That women should wash their clothes and vegetables in a little stream which also serves as the village drain is an indication of the need for the medical missionary. For the lack of sanitary methods and of the knowledge of the simple rules of health contribute to unnecessary sickness in Korea as elsewhere in the Orient. These are conditions which only modern science and medicine through education can remove.

NEGATIVE NO. 51599

SLIDE NO. 22

## BLIND KOREAN BABY

Blindness is a common affliction. It is due principally to infection in infancy, and might have been prevented by proper medical care. There is one chance in twenty that this child may be made to see again. Poor hygienic conditions and neglect due to ignorance cause skin diseases which, with venereal and other diseases, spread alarmingly among the people.

NEGATIVE NO. 50596

SLIDE NO. 23

## KOREAN DRUG STORE

The better class native "drug stores" display herbs that may have some healing qualities. Under treatment of the native quack or the herb doctor, diseases develop so hideously that their pictures cannot be shown upon the screen. The vast majority of these practitioners use unsterilized needles to "let the wind out," offer sacrifices to the evil spirit of the sickness, or they may prepare concoctions from tiger's bones, deer's antlers, snakes, centipedes and such "cures."

Group Severance picture

show Clinics

Wards

Classes

show panorama of institution



## EYE, THROAT AND EAR CLINIC

In striking contrast with the "herb doctor's shop" is the mission clinic—such as the eye, ear, nose and throat clinic at Severance Union Medical College in Seoul (Sōl), a contrast which might easily be duplicated in our Methodist School for the Deaf and Blind at Pyengyang (Pǐng-yang). Here are to be found modern equipment, sanitary methods and trained workers.

The Board of Foreign Missions of the Methodist Episcopal Church, responsible for ~~3,000,000~~ people in Korea, has only three small hospitals, with a total of five missionary doctors and four missionary nurses. Suppose this were the medical force for the State of Indiana? *+ share in S. M. S.*

These "stations of service" are all too few, too far apart, too handicapped for space, money, equipment, and for workers.

## PATIENTS AT DISPENSARY, SEOUL

The dispensary waiting room at Union Medical College, Seoul (Sōl), shows how great is the task of the medical missionary and how eagerly his service is sought. The attendance at this clinic is more than 60,000 per year.

Often there are ~~100~~ or more patients in this hospital equipped with ~~60~~ beds. About 1,000 major operations are performed yearly. Nearly half of the work is charity. Besides 60,000 out-patients, 2,000 in-patients are cared for annually.

## HALL MEMORIAL HOSPITAL, PYENGYANG

Hall Memorial Hospital in Pyengyang (P'ingyang) is supported jointly by the Methodists and Presbyterians, each furnishing a missionary doctor. They are assisted by two Korean physicians, two Korean graduate nurses, and one missionary nurse.

In a recent year they treated 20,000 dispensary patients, and performed 600 operations.

In Pyengyang (P'ingyang) there is also the Women's Hospital and Dispensary operated by the Woman's Foreign Missionary Society. These two hospitals minister to a population of 1,100,000.

## INTERIOR HAIJU HOSPITAL

The Louisa Holmes Norton Hospital at Haiju (Hǎdjū) is the sole medical center for 330,000 people scattered over 1,200 square miles along the Yellow Sea.

It has one American physician and an American graduate nurse in charge of a "Training School for Nurses."

## HOSPITAL AT WONJU

The Methodist Episcopal Hospital at Wōnjū is housed in a building which might be a fair-sized private home in some American suburb. It is the "Swedish Memorial Hospital," the gift of Swedish Methodists in America.

A Korean physician, trained in mission schools, is in charge. He reports 5,500 dispensary cases and 175 operations in one year. This hospital attempts to minister to the needs of 450,000 people.

*Dr. me m*

## DISPENSARY AT KONGJU

Pitifully small and inadequate is the dispensary at Kōngjū, a station that is the mission center for ~~600,000~~<sup>1,000,000</sup> people in ten counties.

Years ago the site for a hospital at Kōngjū was made ready, but lack of money postponed the work. Trees and weeds almost blot out the site. But Koreans and missionaries hope that with financial aid from America they may soon realize their dream.

Kōngjū is but typical of scores of other cities and towns throughout Korea waiting for hospitals, doctors and nurses.

## IN THE CHEMICAL LABORATORY, SEOUL

A group of future physicians in the chemical laboratory of Severance Union Medical College at Seoul (Sōl) shows the efforts being made to furnish competent, trained Korean physicians for work among their fellows in Korea. This college is conducted by the Methodist Episcopal Church and five other Protestant bodies.

There are about ~~140~~<sup>149</sup> students in the school taking a four-year course. All of them are Christians trained in mission, middle schools and colleges.

## GROUP OF NURSES, HAIJU

At several of the hospitals Korean young women of special promise are given training as nurses. The five Korean women students at Haiju (Hǎdjū) are all Christians and all studying as nurses. The Hospital at Seoul (Sōl) has thirty young women in training, and it graduates about fifteen yearly.



## KOREAN UNDERGOING MEDICAL EXAMINATION

Many who enter the hospitals for physical relief, leave with both bodies and souls healed. The physician's service gives him the opportunity to preach the Christ who sent him to Korea. And the Korean realizes that the impelling love of Christ is a power for good. So he eagerly listens to the Gospel message.

A Buddhist nun, cured of ulcers of the stomach in a Methodist hospital, is now a member of a Christian church; her story is but one of many that might be told.

## BOYS IN SCHOOL DORMITORY

When the political and social revolution struck Korea after the close of the World War, the schools seemed to empty themselves as a unit. Few students failed to throw aside their books and take part in the disturbances.

"Soon," says one missionary-teacher, "the bald fact that what they needed more than anything else was an education, dawned in their minds and back they went to school in greater numbers than ever before. Parents who had never thought of sending their children to school, began to see that it was the best and only road to travel in this day and age."





## A KINDERGARTEN GROUP

Not only did the young people crowd into the higher schools but the kindergartens were filled as well. The boys and girls are taken at the very earliest ages and given not only the usual kindergarten exercises but also the beginnings in moral and spiritual nurture.

## BOYS' MIDDLE SCHOOL, KONGJU

The boys' middle school, operated by the Methodist Episcopal Church at Kōngjū, is typical of the schools higher than the village primary groups. This particular school is the only school of its grade operated by Methodists among more than 1,000,000 people. The District Superintendent at Kōngjū writes that since the new emphasis on education, and the new building has been under way for this central school, "the number of boys to choose from is practically without limit."

## DRILL AT PAI CHAI SCHOOL

The Pai Chai (~~Pi Chi~~) High School, founded in Seoul by Dr. H. G. Appenzeller in 1886, is Methodism's most influential school in Korea. This school has an enrollment of 750. About <sup>300</sup> boys are admitted each year and there are usually more than 1,000 applicants. Pai Chai (~~Pi Chi~~) has made a wonderful record in scholarship and in athletics. Many of the leaders of modern Korea are graduates of its halls.

*many pictures - all of school*



## GIRLS OF EWA HAKTANG

There are about <sup>750</sup>400 girls enrolled in the Ewa Haktang Girls' High School, Seoul, under the Woman's Foreign Missionary Society. This school has produced a large share of the woman teachers and leaders of Korea.

"Never before," says a missionary telling of the great rush of students to Ewa School, crowding it far beyond capacity, "never before have Korean parents come begging that their marriageable daughters be allowed to take higher educational work."

## YOUNG TREES, KONGJU

At the Kōngjū High School a mountainside has been planted with trees by the boys studying forestry. The mountain was given to the school on condition that it would be used to demonstrate tree-planting. Kōngjū also has a hat-making department; the boys at Pyengyang (P'ingyang) build roads and work the school farm.

These "self-help departments" thus enable boys to earn scholarships while at the same time learning a useful occupation.



## CHOSEN CHRISTIAN COLLEGE

The Chosen (Chō-sŏn) Christian College at Seoul (Sŏl) is the ranking mission educational institution of Korea. Four mission bodies, including the Methodist Episcopal, unite in its operation.

The school has now two permanent buildings, erected in 1920, and in 1922. The college grounds cover 100 acres.

The departments at present conducted are literary, scientific, commercial, ~~biblical and agricultural~~. A recent report shows that two-thirds of the graduates of Chosen (Chō-sŏn) Christian College are now teaching in Christian schools with satisfaction and efficiency.

## VIEW OF PYENGYANG

Pyengyang (P'ingyang) with 60,000 people in the center of 1,100,000 people presents a typical Korean educational opportunity. There are lying around Pyengyang (P'ingyang) several large towns and thousands of little villages.

For this whole district Methodism has a boys' high school; a girls' high school; 26 primary schools for boys and 12 for girls with a total enrollment of 2,200; a school for the deaf and blind, and three kindergartens.

A boy came to one of these primary schools recently but there was no seat for him. He returned next day with his own bench, so the boys huddled a little closer together and gave him a place.

The Koreans themselves are giving more than two-thirds of the support of these primary schools, about \$750 a month.



## BOYS' ROOM, PYENGYANG

Fourteen high school boys, crowded into one dormitory room for sleep and study, shows the desperate need for room in our schools in Korea. Three hundred applicants for entrance into the high school, of which it is a part, were turned away in one year. Thirteen hundred applied for admission in April, 1922; two hundred were admitted.

## NEW PYENGYANG HIGH SCHOOL

But the Centenary has given Pyenyang (P'ingyang) a new and modern high school building where to a limited extent this crowded condition will be eliminated. ~~Pai Chai (Pi Chi)~~ and other high schools are being similarly helped to overcome the lack of teaching facilities in these days of eagerness for instruction.

The principal, Kim Tuk Su, has an M.A. degree from Columbia University, New York City. He was a boy in a Pyengyang (P'ingyang) primary school fifteen years ago.

Yet, despite all that is being accomplished, it is estimated that if all school houses in Korea, mission, government and private, were filled, not more than one-tenth of the children of school age would be able to attend.

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The school and the hospital are the helpmates of the church.

## ENTERING A VILLAGE

Villages are everywhere in Korea. All the houses are of one type; they are flat monotonous and uninteresting. Yet in a multitude of these villages, 95 per cent of the nation's homes are found. As the Koreans say, "there is no taste to it," that is, there is no variety, no difference between villages or houses or the rounds of life.

## A VILLAGE THATCHED CHURCH

But, despite the proverb, some villages *are* different. Here and there is a village where one building lifts itself above the common flatness of the rest of the community. That building is a Christian church. The little thatched-roof meeting house draws a large number of earnest followers of Christ. It stands for something new in this community.

## ~~—~~ TILED CITY CHURCH

And it will not be long before a more prosperous village boasts of a tiled-roof structure like this.

The Methodist Episcopal Church has 475 organized churches throughout its territory in Korea, besides a large number of preaching points. These churches have a value of more than \$350,000. The membership is about 22,000 Christians, or an average of about 50 members to each church not counting enrolled seekers, *who number 7*

Korean Christians give willingly of their substance in forwarding the work of Christ and of his church.

## MEAD MEMORIAL CHURCH, SEOUL

All of our Methodist churches, however, are not in the villages. Mead Memorial Church, Seoul (Sōl), is one of the several large and influential city churches.

One of the most noteworthy features of evangelistic work in Korea is the eagerness of the church members to win their fellows to Christ.

A missionary, speaking of this, says:—

## CONGREGATION, PYENGYANG

“Never a service ends in Korea without an invitation for new believers to come forward. There are few services when some do not come; I have seen as many as fifty at a regular church service.

“They do not come forward because of the sermon that was preached. They come because some other person in that congregation talked with them and talked with God about them—and finally led them to the altar. This individual work has become so important to our evangelization that we never baptize a new believer without asking if he has led anyone to Christ. The 300,000 Christians in Korea have been won largely in this way.”

*Poor picture - apparently same as #49  
but Bible class*

## A SUNDAY SCHOOL CLASS

The Sunday School is playing a large part in the instruction and training of the young people. Like their elders in most of the churches, they sit on the floor in their class-groups.

Methodism has 23,500 pupils in 460 Sunday schools. One district at its own expense has a special Sunday School worker and organizer; many churches conduct schools in villages that are as yet churchless; one church conducts five such schools on Saturday afternoons. Bible classes report an increase of 50 per cent in membership during a recent year.

## DISTRICT BIBLE CLASS

"There is no greater promise for the future of our church in Korea than the success of the Bible conferences," declares one missionary.

The Bible conference day is a busy one—prayers at five in the morning, Bible study and workers' classes all forenoon, house to house visitation and preaching commencing at three o'clock, evangelistic services at night.

In each district a Bible conference, for study and meditation, is held during the summer for a week or ten days. There are similar conferences in each local church, held from one to four times a year. Here is the training ground for the builders of the Christian structure in Korea. Some of these conferences report from 200 to 500 in attendance.



## WOMEN WORKERS, HAIJU DISTRICT

Women have been known to walk 100 miles to a conference carrying their babes on their backs.

From these conferences and classes many of the Korean workers have gone out to win hundreds and thousands to Christ. This group of women workers are the personal evangelists, teachers and leaders on the Haiju (Hădjū) District. They work especially among the women and girls. Similar groups might be shown from every district.

To such tireless workers is due a large share of the credit for Methodism's gain in membership during recent years.

## DR. MOORE AND PASTORS

The District Superintendent is holding a conference with his native pastors. All of these men are graduates of the Union Theological Seminary at Seoul (Sōl) as are all of the outstanding leaders of the church.

Centenary funds have helped in the new expansion of Union Seminary, including the new instruction hall and heating plant.

The importance of this training of native leadership, so that Korea may in time carry on her own evangelization, cannot be over-emphasized.



## CENTENARY SUBSCRIPTION BOOK

A feature of the Christian movement in Korea has been the sacrificial giving of Korean Christians. This chart is a subscription book in the "Centenary Movement" of the Methodist Episcopal Church. During the years 1918, 1919 and 1920, more than \$150,000 was subscribed by the Korean church for actual missionary work, that is, for benevolences outside the local church.

To-day the Methodist churches in Korea are giving twice as much money for Christian purposes as they gave in 1918. Korean Methodism is advancing in self-support.

## KOREANS IN A FIELD

To understand what this giving means to the Korean who toils all day in his field, we need but to recount the story of their sacrifices.

One man sold his house and farm, several sold one or more fields, that they might give to the Lord. At Nudong, when the subscription was taken, one man gave his ox, another a suit of clothes, another a new hat; women gave their rings and long, valuable switches of hair, and every sen of the original subscription was paid and more than paid.

These are some of the visible signs of Korea's devotion to Christ in her new day of awakening.

## OLD KOREAN CHURCH, SEOUL

For years this old frame shack was the only place of worship for one of the growing congregations on the Seoul (Sōl) District. It could hardly be dignified by calling it a church.

But that was before the days of the Centenary.

## BRICK CHURCH, SEOUL

To-day this new brick church, a Centenary project, displaces the old shack, providing ample and inviting quarters for its large congregations.

This is only one of the many transformations resulting in Korea from the Centenary in our church in America and in the Korean Church.

## DR. HENRY CHUNG

Dr. Henry Chung, Korean patriot, author of "The Case of Korea," says:

"The Christians are the leaven in the Korean population. They are among the most progressive, self-reliant and efficient of all Koreans. They have demonstrated that they will die for the cause of righteousness and die willingly."

"There has been a new convert in Korea for every hour, night and day, since missionary work began a generation ago."

Thirty years ago all the Protestant Christians in Korea could have been comfortably seated in the choir loft of an ordinary church. To-day Korean Christians number about 300,000, one in sixty of the population.



## PAI HUNG SIK AND DR. MOORE

The Koreans have recently reached the spiritual climax of church organization in the Mission field. They have founded the Korean Missionary Society.

Pai Hung Sik, their missionary, is seen bidding "good-bye" to the District Superintendent before his departure to Manchuria.

Pai Hung Sik has opened preaching stations at Harbin, the great trade city, and Chang Chun, center of the Trans-Siberian Railroad.

Christianity is thus becoming a power in moulding the destiny of 17,500,000 people in Korea, and from Korea it is being carried to unknown parts of the Far East.

Korea, founder of a Christian mission, is no longer to be known as the Hermit Nation!















557170

HGC:GF

H. G. Conger

Very sincerely yours,

Thanking you again, I am

I also will be very happy to get that medical story from you when you return. It occurs to me off hand without having any information whatever regarding your personnel that you might consider the possibility of having some one of the Korean doctors, if you have one there at the Hospital or College, who would in his own way develop a lecture on the Christian medical work in the daily experiences of a Christian Doctor or Hospital. If such a lecture was well prepared by a Korean it might have a very interesting reception here. However, I feel that if you could get the time you could very well tell the story of just what a medical doctor does in the course of a days run.

I am also glad for your suggestion as to a new lecture on Korea. I tried to get one when Lacy was home, in fact received the manuscript from him. It was to have been along the lines of Religious Education work in Korea but he was hampered by the fact that there was very little pictorial material available and Doctor Barclay felt there was not enough of the construction phase of Religious Education in Korea to make it worth while to proceed with. I would be very glad if sometime when you and Doctor Moore happened to be together if you could compare ideas and at least outline a new lecture on Korea.

I certainly appreciate the pains which you took to go over the Korean lecture and send on the detailed criticisms. I have not yet received anything from Doctor Moore but when that comes in I will put the two together and see just what we can do in fixing the present lecture up.

My dear Doctor VanBuskirk:

Doctor J. D. VanBuskirk  
150 Fifth Avenue  
New York City, N. Y.

May 18, 1929

H. G. CONGER  
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H. G. CONGER  
SECRETARY STEREOPTICON COMMITTEE

April 12, 1929

Doctor Van Buskirk  
c/o Board of Foreign Missions  
150 Fifth Avenue  
New York City, N. Y.

My dear Doctor Van Buskirk:

I am sending to you herewith a copy of the manuscript of our current lecture on Korea. I wish that you would read it through carefully with the following questions in mind.

First, should this manuscript be entirely replaced by a new lecture? Second, if it still has considerable merit and is usable what revision would be necessary either as to changes of text or omission of some of the present slides or adding other material in order that it may be brought up to date and make a fairly satisfactory presentation of the present situation in Korea? Third, if the lecture can be thus revised have you any suggestions as to what supplementary lectures ought to be prepared on Korea?

I might state in regard to the last question that I was talking with J. Z. Moore yesterday and he suggested a lecture on our High School work in Korea and also proposed that something on our medical work should be made up. I have not forgotten the lecture which we tentatively projected some years ago on your medical work there. I hope that it may still be possible for you to do something along this line. Every one with whom I have spoken say that you have the ability to do it.

I might state that I have also given a copy of this manuscript to J. Z. Moore to criticize. If you care to see the slides visit our distributing office on the 5th floor where Mrs. Valentine is in charge and ask her to show



Doctor Van Buskirk

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April 12, 1929

you the set on Korea and if she has it on hand she will be glad to let you look through it.

Cordially yours,

H. G. Conger

HGC:GF







May 16, 1929

The Rev. H. G. Conger  
740 Rush Street  
Chicago, Illinois

Dear Mr. Conger:

I am sorry for the long delay in answering your letter of April 12. I have been very busy about other matters and have only had opportunity to look at the manuscript of the Korea Ex-Hermit lecture, at odd moments. I have taken time to look over the pictures and herewith submit my suggestions:

In regard to your question as to the merits of this lecture, I think it will be useable with a relatively small out and if I could find time for it before leaving the country it would be a real pleasure to attempt an entirely new general lecture on Korea, but I have undertaken more than I will be able to accomplish at this time.

Now for comments and suggestions on the "Ex-Hermit" lecture. I take them up according to slide numbers:

Slide #3: The Independence Movement should be dated 1919 instead of simply "recent date" and the tense of the verb should be ~~clearly~~ altered.

Slide #4: The export value of goods should be made "over \$125,000,000 instead of \$77,000,000."

Slide #6: I think the first paragraph is hardly true of conditions today in Korea. There is not so marked a turning of many ~~cases~~ <sup>churches</sup> to Christianity, and there is not so much over-crowding of churches and schools. However, unless there is a reprinting, I think it would not be worthwhile attempting to correct this. For there is still great interest in Christianity and the churches are in most cases crowded - but that is not ~~those~~ <sup>the</sup> ~~lecture~~ <sup>lecture</sup> is prepared I do not think it wise to ~~be~~ <sup>is</sup> far more I hope that you have received some good suggestions from ~~the~~ <sup>the</sup> village and Moore ~~as~~ <sup>for</sup> the revision of this lecture, and cultivated farm patches. The chief crops are rice, wheat, barley, millet, beans, tobacco, cotton and some very fine varieties of fruit. The annual rice ~~crop~~ <sup>crop</sup> is estimated at 70,000,000 to 80,000,000 bushels. The total value of farm products is estimated at \$600,000,000."

Slide #16: This ~~is~~ <sup>is</sup> not true today that "Devil posts" outnumber the people. They have ~~entirely~~ <sup>almost</sup> disappeared from Korea - so the first sentence must be made past tense "out-numbered", and I think there should be added something like the following: "The spread of education and the progress of Christianity, the great success of medical work, along with the inevitable influx of modern ideas have undermined the old animism of Korea and left the people almost without any religion. Within the last fifteen years 'Devil posts' have almost disappeared from the roadsides of Korea."

Slide #20: There are not 95 missionaries of our church in Korea now since the cut of the past few years. The figure would need to be checked up. I have not taken time to do so, and I think the last paragraph should read "Rev. H. G. Appenzeller," instead of "Henry" because H. G. Appenzeller's son, now a missionary in Korea is generally called "Henry Appelzeller" and confusion could easily arise.

Slide #23: In line 3 insert the word "sometimes" so as to read " diseases sometimes developed."



Slide #24: I would like to see a later picture than the one used. Dr. Bowen ~~was~~ shown in this picture left Korea more than ten years ago. I think the second paragraph should say: "Three small hospitals, a dispensary and our share in Severance Union Medical College, and the W.F.M.S. medical work," so this paragraph would need to be re-written.

Slide #25: Second paragraph, first sentence should be changed to read: "In spite of recent enlargement, so that the hospital now has 150 beds, there is always a waiting list of patients seeking entrance to the hospital," also say in fourth line "over 2,000 inpatients."

Slide #26: This paragraph must be entirely re-written. The hospital is now called Union Christian Hospital and is supported jointly by the Board of Foreign Missions and the W.F.M.S. of our church and the Presbyterians - a three-fold union. There are now three missionary doctors, one from each of the groups, and a missionary nurse from each. There is a staff of three Korean doctors graduates of Severance Union Medical College and ? graduate nurses and they are conducting a Nurses' Training School. This is one of the finest missionary medical works to be found anywhere.

Slide #27: In the Haiju Hospital there is now a missionary couple. Both Dr. Hall and his wife are graduate physicians.

Slide #43: This is a picture of Pyongyang First Church and the caption is clearly wrong, for it is not a tiled church building - instead the roof is of galvanized iron - otherwise it is a very good picture. Second paragraph: I think it would be well to add: "enrolled seekers who number over 20,000."

Slide #47: This picture is wrong. It is not a picture of a congregation in Pyongyang. It is apparently a district Bible class, the same as Slide #49. I am sure you will find a picture of the congregation in Pyongyang that can be used instead of this picture.

Slide #48: It would pay to look up the recent figures for the Sunday school pupils and schools, and I think the last sentence might just as well be deleted.

Slide #52: I am sure there is no call for such a picture as this, and no call for a substitute - in fact we might just as omit entirely all reference to "Centenary" in the lecture. Either an entirely new picture, or simply omit this.

Slide #56: I have no objections to this slide, but since Henry Chung has nothing whatever to do with missionary or church work in Korea, I see no point in showing his picture. I should much rather see the picture of one of the great souls who have labored in Korea for so many years - such as Kim Chang Sik, or Choi Pyung Hun.



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Slide #32: This slide is, of course, all right, but personally I should like to see another substituted for it. I have not been doing clinical work for long that it seems <sup>ms</sup> a fairer please for me to have my picture in such a scene as this.

Slide #36: First line, the pronunciation of the name of the High School in Seoul is not "Pi Chi" as they have it. It is in both cases "Pai Chai." (Short "A"). About line four - "About 200 boys." Line 5: "Usually more than 500 applicants" but more important is the fact that the picture is not of the Seoul High School at all. I am sure you have in your files a picture of a drill at Pai Chai High School. The picture used was that of the old High School at Pyengyang.

Slide #37: About "750 girls" enroll in Ewa Hakteng Girls' High School.

Slide #40: Last paragraph: I think it would be well to say that "The Board of Foreign Missions makes no appropriation to the support of these primary schools. The entire support depends upon the Korean church.

Slide #42: Strike out the "Pi Chi" and have the sentence to read "other High Schools have been similarly helped."

Slide #45: This is a picture of Pyengyang First Church.

and both take part in the work. They have recently opened the only Sanatorium for tuberculosis in Korea. It is small as yet, but is creating great interest.

Slide #28: There is a missionary doctor in charge of the work at Wonju now. He is assisted by a Korean physician, graduate of Severance Union Medical College. His wife is also a trained nurse.

Slide #29: This must not be used. It is the picture of the old dispensary in which I began work in Korea twenty years ago, and has not been used for nearly sixteen years. I think you will be able to find in some place a picture of the present dispensary, and if such a picture is available, the paragraph should state that the work is carried on under the direction of a Korean doctor, graduate of Severance Union Medical College, and that the W.F.M.S. have a Baby Welfare Clinic in connection with this dispensary.

Slide #30: Line seven should read "There are about 140 students" instead of "50 students."

Slide #31: I think it inadvisable to use this slide at all, for the Nurses' Training School at Haiju has been discontinued. I think a picture of the Nurses' Severance Training School should be used, or a picture of a Severance group of nurses. Severance Union Medical College now has 60 young women in training as nurses.





personally I should like to see another picture. I have not been doing clinical work for so long that it seems rather a false pretense for me to have my picture in such a scene as this.

Slide #36: First line, the pronunciation of the name of the High School in Seoul is not "Pi Chi" as they have it. It is in both cases "Pǎi Chǎi." (short "A"). About line four - "About 200 boys." Line five: "Usually more than 500 applicants," but more important is the fact that the picture is not of the Seoul High School at all. I am sure you have in your files a picture of a drill at Pai Chai High School. The picture used was that of the old High School at Pyengyang.

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In conclusion: you may think that with so many criticisms that it would not be worthwhile to attempt to re-vise this lecture, but I think you will note that in most cases these are minor criticisms, and I think with a new printing or mimeographing of the re-vised paragraphs they could be pasted in this book in the manuscript and conserve the value of the lecture, and as I said at the beginning I think it should be left until something better is prepared. This is worth conserving, but I do hope the palpable errors in text and print will be corrected at once.

With all best wishes, I am

Yours sincerely,

James D. VanBuskirk, M.D.



